

THE

JUVENILE INSTRUCTOR

ORGAN FOR YOUNG
LATTER-DAY SAINTS.

VOL. XVII.

SALT LAKE CITY, AUGUST 15, 1882.

NO. 16.

PRIDE.

HERE is a little lady who has been arraying herself in some of her mother's finery, and is now viewing her reflection in the glass with an air of complacence. Her looks bespeak her sentiment almost as plainly as words could express it—“How fine I look!”

She doubtless wishes she could be allowed to dress to suit her own taste, that she might be able to command the admiration of all beholders.

Ah! miss, that is a dangerous quality in your disposition which prompts such actions and thoughts!

Pride in dress has led to the ruin of thousands of your sex, and probably will do yet in thousands of other cases. That pride which causes a little girl to don her mother's finest clothes, purse up her mouth and strut around like a peacock before the mirror, is likely, if

not curbed, to lead to undue extravagance as she grows older, to a false and superficial life and disappointed if not disgraceful end.

Pride in dress becomes a mania with many persons, a subject upon which the mind constantly dwells; an unceasing desire, to be gratified at any cost. Such pride is an enemy to all happiness, a foe that is almost as dangerous as a plague, for it is contagious. It affects those who come in contact with it, unless they have sufficient strength of character to withstand its influence.

Benjamin Franklin wrote, “Pride is as loud a beggar as want, and a great deal more saucy. When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece; but it is easier to suppress the first desire than



to satisfy all that follow it." How true those words! And how necessary to suppress the first desire to appear in any other character than our natural one!

Fashion is a tyrant which wields a mightier influence in this world than any king or emperor living. We are sorry to notice, too, that it has considerable power even among the Latter-day Saints. This is something that is more to be dreaded than all the efforts of our enemies to oppose our religion or to crush us out by hostile legislation. When pride enters the heart, and a desire to follow the fashions of a corrupt world takes possession of a person, all love for religion and respect for God's holy laws soon depart. Religion inculcates humility and self-denial: pride and fashion the very opposite. As the wise man has said, "The fear of the Lord is to hate evil, pride and arrogancy." The Saints of God should have a higher motive in life than studying and contriving personal adornments. It is proper that they should be cleanly, and dress with taste, for slovenliness is a disgrace, and displeasing to the Almighty; but there are many things more important than dress. The adornment of the mind, and the cultivation of the intellect are of much greater importance than the adornment of the body, and will yield richer returns in happiness here and glory hereafter.

The great work that the Latter-day Saints have already performed in building up the waste places, carrying the gospel to the nations, gathering the poor and erecting temples would never have been accomplished if they had pandered to pride and followed the fashions of the day in dress. What they have done in this line has been through self-denial, strict economy and the blessing of God. Now, many of the Saints are increasing in wealth, and the temptation to make a display of fine clothes and lavish money upon dress is becoming stronger, but they should beware, for that which the Lord revealed to Joseph Smith is applicable to them. He said, "be admonished in all your high-mindedness and pride, for it bringeth a snare upon your souls." The Saints can never fulfill their high destiny except by the continued practice of all those virtues which have tended to their past greatness. We can see wisdom in the Almighty requiring so much of His people of a temporal nature. If they respond to all the requirements He makes of them there is little danger of their growing very wealthy and being led astray by the deceitfulness of riches and the follies of fashion. The constant practice of self-denial required of them will in time develop the better qualities of their natures and make them the great people which the Lord desires them to become.

Children, remember that the Lord has provided all the good and beautiful things that surround us in life, for the use of His creatures, and that He as the Creator, and not the things which He has created, is entitled to our adoration. When you make fine clothes or anything else of an earthly nature your idol, you commit a grievous sin. Fine clothes will never raise you in the estimation of your Father in Heaven, nor indeed, of sensible people here upon the earth. By humility and self-denial you can gain the favor of God and the esteem of good people; by pride and self-indulgence neither.

"Though pride may show some nobleness
When honor's its ally,
Yet there is such a thing on earth
As holding heads too high!
The sweetest bird builds near the ground,
The loveliest flower springs low;
And we must stoop for happiness,
If we its worth would know."

HISTORY OF THE CHURCH.

(Continued from page 227).

ON the 20th of January, 1846, the High Council of the Church issued from Nauvoo a circular, to the members of the Church generally, and others, in which was announced the intention of the authorities to send out a company of young, hardy men as pioneers, early in the month of March, to make their way westward until they could find a location in some valley in the region of the Rocky Mountains, where they could plant seed and raise a crop, build houses, and prepare for the reception of the families who were to start as early in the spring as the grass would be grown sufficient to sustain the teams and stock that would be taken. The place they should select would be made a resting place for the Saints until a permanent location could be decided upon. The statement that had been circulated, to the effect that the Saints had become alienated from their country and dissatisfied with the form of government of the United States, was denied; and it was stated that "Should hostilities arise between the government of the United States and any other power, in relation to the right of possessing the territory of Oregon, we are on hand to sustain the United States government to that country. It is geographically ours; and of right, no foreign power should hold dominion there; and if our services are required to prevent it, those services will be cheerfully rendered according to our ability."

The willingness of the Saints to adhere to the laws of the country, and to go forth in response to the call of government officers and to sustain the flag of the United States, was soon put to the test, as will be shown in a future chapter.

At that time settlements were being made in Oregon by the United States, and it was thought probable that the government would establish a line of forts along the route from the Missouri river to those settlements. In case this should be done the Saints hoped to have the work of building to do, as they would probably be near the route, and, on that account, be able to do it to better advantage than others; and the proceeds of their employment would relieve their necessities.

The temerity evinced by the Saints in undertaking, at that season of the year, a journey in the wilderness upwards of a thousand miles distant from civilization, to a region inhabited only by the savage, was such as could only result from implicit faith in God. We cannot restrain a feeling of reverence for those men, when we contemplate their actions. They trusted wholly in God, for their means of transportation were so limited that they could not take a very great supply of provisions with them, and what human assurance had they that they would be enabled to raise a crop in their new and distant home before the supply taken with them would be exhausted? They had no person's experience to teach them, for those best acquainted with the region of the Rocky Mountains were strongest in the belief that grain could not be raised there. Those bold men and women knew that the undertaking would be fraught with peril, but they possessed unbounded faith in God, and they trusted in Him for deliverance.

It was decided that those able to start and own teams and other things required, should do so as early as possible, and A. W. Babbitt, Jos. L. Heywood, John S. Fullmer, Henry W. Miller and John M. Bernhisel were appointed a committee to dispose of the property of the Saints. As fast

as sales of property could be made, the means obtained were to be devoted to helping out those who, for the lack of the necessary outfit to leave with, would remain.

During the month of January the probability that the Saints would encounter trouble in leaving seemed to grow stronger every day. The rumor reached Nauvoo from Washington that the officers of the government would intercept them on their way and take all their fire-arms from them, so that if they were determined to go they might go defenseless. President Young counseled those of the people who were prepared to leave to keep themselves in readiness to start on a few hours' notice.

Elder Samuel Brannan, having chartered the ship *Brooklyn*, set sail from New York for California on the 4th of February, with about two hundred and thirty souls on board, mostly Saints, and considerable freight, some of which was for the Sandwich Islands. The passengers started on the voyage joyfully. They took farming implements, blacksmiths', carpenters' and wheelwrights' tools, fixtures for two grist-mills, saw-mill irons, a printing press, type, paper and such other things as would be needed in establishing a colony in a distant land.

The work of administering the holy ordinances in the temple continued almost incessantly, day and night, up to the 7th of February, the people being so anxious in this respect that they seemed almost unwilling to have President Young and the Twelve depart, as in that case their privileges would cease. The removal of the Saints was commenced on the 6th, by Bishop George Miller and family, with six wagons, being ferried across the Mississippi river, and ere many days had passed the work of ferrying the wagons across was kept up day and night. Some accidents occurred, such as the sinking of a ferryboat, but generally they were fortunate in getting over safely.

On the 9th, the roof of the temple was discovered to be on fire, the stove-pipe having ignited it. The alarm was immediately given, the citizens rallied to the scene and the fire was extinguished in about half an hour. The damage caused by the fire was not very great.

John E. Page, an old member of the Church and one of the Twelve Apostles, had, for some time past, refused to act in unison with the others of the Apostles, and indulged continually in fault-finding and complaining. It had long been noticed that he was drifting towards apostasy, and on the 9th he was accordingly disfellowshiped by his brethren of the Twelve Apostles.

President Young and some others, with their families, left Nauvoo on the 15th, crossed the river and traveled nine miles to Sugar Creek, in Lee County, Iowa. Here they formed a camp, and organized in companies and awaited the arrival of others from Nauvoo, before they proceeded on their way. While they remained there the weather continued very severe, and there was considerable suffering in the camp from the cold.

The cold was so intense that the Mississippi river was frozen entirely over, so that teams could cross on the ice. Many of the Saints in the camp lacked wagon-covers and tents to shelter them, and consequently, when the snow fell and the severe weather set in, they suffered much more than they otherwise would have done; but notwithstanding this, they were generally cheerful and buoyant in spirit, and looked forward with gladness to their final deliverance from the power of their persecutors.

(To be Continued.)

JOTTINGS BY A YOUNG MISSIONARY.

BY STREBEN.

(Continued from page 228.)

PROBABLY the finest military parades of the world are to be seen in or near Berlin at intervals during the summer. Very often these drills are witnessed by noted generals of other nations. On such occasions Germany's greatest men are out and generally take part in the review. Everything is, of course, under the supervision of the Emperor, who is the commander-in-chief of the whole army. Seated upon a beautiful black or iron-gray charger, and, notwithstanding his great age, sitting as straight in his-saddle as the younger officers, he rides around the field as fast as his horse can run. He is seemingly quite at home in the saddle.

You, my young readers, are better able to imagine than I am to describe the splendor of the scene, where upwards of twenty thousand beautifully uniformed soldiers move around as if by machinery, to the unexcelled music of the many military bands. To say that such sights are grand, is a very mild expression.

A tourist visiting Berlin can employ several weeks very easily in visiting the various places of interest. The museums, filled with almost every kind of curiosity from nearly every country, will attract his attention for several days. The lover of ancient and modern art will find material for his enjoyment in the many picture galleries, where some of the best works of the world's most celebrated painters are on exhibition. The musician can interest himself by visiting the different concert rooms, where he will hear music to his heart's content. The loafer can spend his time in any of the beer houses or gardens, which are to be found in all parts of the city. In fact, every person who visits the city will find at least some objects of interest.

The suburbs of the city are also very fine, and during the summer season they attract a great proportion of the city's inhabitants, who take delight in getting away from the bustle and confusion of the capital.

About half an hour's ride on the cars from Berlin in a westerly direction brings us to the city of Potsdam, the second residence of the Emperor. It contains nearly fifty thousand inhabitants, and has a very pleasant and nice location in a country almost covered with forests.

It was founded by the Slavs, but the honor of raising it to its present position and magnificence is due to Frederick the Great, who not only built two fine residences (Sans Souci and the New Palace) in addition to the one which had already been erected, but also took great delight in beautifying the streets and parks of this place. Many of the finest gardens give evidence of his taste in planning them and his generosity in paying for their arrangement.

South of the city, and leading from it to the railroad station, is what is called the Long Bridge. It is built across the small stream Havel. During the reign of Frederick the Great petitioners and beggars would stand on this bridge and try to attract the attention of the king as he passed, in order to be permitted to present their petitions or ask for alms; and he, being a kind-hearted man, generally waited and listened patiently to their stories, relieving their wants or refusing to grant their requests, as he deemed best.

My next visit of importance was to the renowned seaport, Hamburg, which is the fourth commercial city of Europe and the principal one of Germany.

The object of my visit here was not only to become acquainted with the Saints, but also to see a Utah Elder who was in prison at that time for having preached the gospel and administered in the ordinances of the same, contrary to the warnings given by the officers of the law. He had been in prison in the northern part of Germany for a period of one hundred and seventy-four days, his last confinement in Hamburg lasting for nearly eight weeks.

It was a very cold morning in winter when I arrived in the before-mentioned city, and, being unacquainted, I had to search some time before finding the Saints. They were, however, exceedingly glad to see me, and from them I heard the recital of the events concerning the capture and imprisonment of our unfortunate brother.

It seems that he had been released by the president of the mission to return home with the fall emigration, and although he had been banished from Hamburg on a previous occasion, he returned to the city without the permission of the authorities, and boarded a ship with other emigrating Saints, preparatory to sailing for England. Up to this time all went well; but while he was joyfully singing some of the hymns of Zion, the attention of the police was attracted, and several officers came on the ship to learn the cause of so much rejoicing. Here they discovered the banished Elder, whom they marched to prison, where he had since been languishing.

I immediately applied to the prison inspector for permission to visit and converse with this brother. At first he refused to grant my request, but upon learning that I had come to the city for the purpose of assisting the prisoner to leave the country when he was released, he gave me a card of admission, remarking at the same time, that we must converse in German and not in English, so that the jailor could understand what we said.

At the appointed time in the afternoon, I waited at the prison door for admission, but on presenting my card was informed that the prisoner had been taken to the city hall in the forenoon to have a hearing, and where the sentence of banishment was to be reconfirmed.

I hurried down to the city hall, where, after some little time, I found my fellow-laborer in a room with a number of other prisoners. I shook hands with him, but as we were about to enter into conversation, I was gruffly ordered to leave the building.

It was my determination, however, to learn what was to be done with this brother, and I accordingly waited outside, where I could see all who passed in and out of the court rooms. In a few minutes a policeman called me inside. The judge conversed with me for some little time, and when I promised to arrange for the passage to England of this brother, he ordered his release.

We were accompanied to the ship by a policeman, who was commanded to see that my companion left Hamburg. It was desired that he should sail immediately for England, but as we wished to first hear from the president of the mission, permission was given him to cross and remain on the other side of the Elbe river for a few days.

I saw this Elder safely on board the ship bound for Hamburg, and then returned to Hamburg, where I remained at the home of one of the Saints until the following morning.

(To be Continued.)

TOPICS OF THE TIMES.

BY THE EDITOR.

PERSECUTION.

ONE of the most striking features of religious persecution is the similarity of the motives which prompt it in all ages. One might suppose that it would be the irreligious and openly wicked who would be the most violent persecutors of the Saints, but it is a fact, the truth of which is attested by all history, that the most bitter persecutors have been people who have made the loudest profession of religion. Many of them have desired liberty for themselves, but have been averse to granting it to others. It seemed to be looked upon by them as a necessary part of their liberty to have the privilege of preventing others from enjoying theirs.

One of the most effective means of exciting hatred against any people is to circulate abominable slanders concerning them. This was the case with the primitive Christians in Rome. When they met together to partake of the Lord's supper they had to do so secretly, and because they thus met secretly they were accused of killing children and having a horrible cannibal feast. These charges were circulated very widely and created intense hatred against them.

Benoit, in his history of the edict of Nantes, speaks also of the calumnies which were circulated against the Protestants. He says:

"But the rabble were incensed against them by most horrible calumnies; for sometimes it was reported they were Jews and used to eat a Paschal lamb at their nightly meetings; sometimes that they ate a pig there instead of a lamb, and sometimes that they roasted children there and made great cheer at those monstrous entertainments, after which they were guilty of great lewdness."

There were not wanting witnesses who testified that they had been present and participated in those infernal diversions. The result was that several of the Protestants were burned. In speaking of the spies who were employed to discover the Protestant meetings, he says:

"And those spies were almost all of them apostates from the Reformation, and they were the men who published those calumnies against the Protestants."

Like us, these people did all in their power to clear themselves of these horrible charges, and published papers in which they demonstrated their falsity. They showed by the testimony of the church fathers that the Pagans had circulated similar charges against the primitive Christians in the same way that their enemies were then doing against them.

De Thou, a French writer, describes the manner in which the attention of Henry the Second was drawn to the Protestants. This king afterwards became one of their most violent persecutors. We give a free translation of this writer's statements:

"The Duchess of Valentinois, the king's mistress, who hoped to be enriched by the wealth or property of those who should be condemned, and the powerful house of Guise, who sought to gain popularity with the people by the punishment of those heretics, never tired of telling the king that this heresy was spreading all over France. They said he would not be king, if this sect should be allowed to make any further progress. They also stated that these heretics, who had up to that time sown their false doctrines with trebling and only in secret, dared now to publish them openly, with

insolent freedom and with a design offensive to God and prejudicial to the majesty of the king. They added that those who dared to violate divine rights paid but little attention to human rights.

"These personages succeeded in stirring up several of the chief officers of the kingdom to urge upon the king the same policy which they urged, so that there would be the same influence bearing upon him from different quarters. He had given peace to France, they said, but how useless this was if a conflict more dangerous than a foreign war were allowed to rear its head in the heart of the State! The evil had reached such a point, they asserted, that to delay action respecting it any longer would put it beyond the remedy of the most severe laws. In fact, they said, to delay any longer would make it necessary to use the armies and the whole power of the kingdom to arrest its progress."

This reading sounds like the talk we have heard so much of lately from our enemies in Utah. The impressions they have endeavored to make upon every leading man in the nation, have been those which were made by the murderous and needy crew which surrounded the French monarch. There is no doubt that they represented to the late President Garfield that the republic was threatened with the same dangers that these unprincipled people urged upon the attention of the king of France. The hope of plunder stimulated the religious zeal of the persecutors in France. The same hope has been the principal incentive for the activity of the persecutors in Utah. Every calumny that could be thought of has been published all over the United States concerning the people of Utah. Congress has been told that unless something were done quickly the "Mormon" people would become so strong that their growth could not be checked, and that another war would have to be fought; that it was useless to spend so much blood and treasure to put down slavery and not profit by the lesson, by checking the growth of the "Mormons" before they became so strong as to threaten the future of the republic. It was such appeals as these that made the passage of the Edmunds law possible. The public mind was inflamed by descriptions of imaginary dangers, by most atrocious falsehoods, and by every contrivance that would create a public opinion in favor of such outrageous legislation.

It is worthy of note that the persecutions of the French Protestants and their public execution did not at all diminish their number. Those who were burned showed such constancy as to make deep impressions in their favor upon the minds of those who witnessed them. It is stated that neither books nor preaching ever had such effect in converting people as the sight of these victims. What was called heresy was embraced by persons of all sorts and conditions. Numbers of churchmen and men of learning were converted, and the attention of many eminent persons was directed to their teachings.

This was not the result that was anticipated by those who fanned the flame of persecution; neither is it the result that is expected by the enemies of the people of Utah. Those who have urged the passage of the Edmunds law and other acts of a similar character, have fondly hoped that these measures would contribute to strengthen them and to weaken the Latter-day Saints in Utah. But those who think so are either ignorant of history or they have read it with little profit; for the experience of all generations is that if a people be persecuted they are very likely to be made more united, and to more stubbornly cling to their religion. It has

more than one good effect. Besides driving off the hypocrite, the timid and the vacillating, it draws to them bold and ardent spirits who sympathize with the oppressed, and who abhor from the bottom of their souls everything that savors of tyranny and persecution.

CONVERSATION.

BY J. E. CARLISLE.

THE art of conversation is worthy of being cultivated by all young people, because of its usefulness in the duties and labors of life, and its ability to add to the pleasure of mankind in the social and family circle, and also of its aid in the imparting and receiving of instructions upon subjects the understanding of which will add to the pleasure of those individuals who possess it.

To converse intelligently, the mind must be well stored with knowledge of various kinds. To be thus informed, requires earnest and sincere study. It cannot be accomplished in a day—it takes time.

As a means of doing good to associates and friends in the way of influencing them in the love of truth and righteousness, intelligent conversation is unsurpassed.

An elderly lady, who was baptized in the fall of 1881, told the writer that what she had heard an Elder say in conversation a year before had caused her to reflect. She had listened to able discourses delivered by Elders who had been in the missionary field, and yet the inspired thought expressed in conversation by that Elder led her to embrace the gospel one year after this Elder had returned home. More than this, the Elder himself had not acquired much of a reputation as a public speaker, and may have wondered, at times, what good he could do, in a field formerly occupied by Elders who were considered able speakers.

A missionary wields a great influence by visiting and conversing with people. He is sometimes invited to visit individuals whom he would never see in a public meeting. Conversation usually turns upon Utah and its people, its products, etc., and when the good will of the persons is gained, they are often led to investigate the principles of life and salvation.

In the ordinary conversations of associates and friends, thoughts may be thrown out which will lead them to endeavor to develop their intellectual faculties to a higher degree of usefulness. This is apt to be the case when history, science, literature and the gospel are topics of conversation. The consideration of subjects of an uninstructive nature should be discouraged.

The gossip of a certain class is unworthy the attention of those desiring to improve themselves.

By the study and practice of expressing our thoughts in language that can readily be understood and in a manner that is impressive, we improve our own powers and add to the growth of the intellects of others.

The habit of listening attentively to what another says is worthy of cultivation. We are liable to be indifferent while others are talking, but at the same time like to receive due attention when we are speaking. We should accord to others what we expect for ourselves. If we are benefited by the associations of persons who have traveled considerably and

are well read, we should endeavor to lead them into conversation by asking appropriate questions. But this requires tact and experience in order to learn from them what may be desired without being impertinent and offensive.

ESSAYS BY SUNDAY SCHOOL CHILDREN.

OBEDIENCE TO PARENTS.

BY JESSIE C. FORSYTH.

HONOR thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."

So said the Lord, because if we cannot honor and obey our parents, how can we honor and obey our God?

To obey is to be submissive and dutiful to our parents and to those placed over us and to do as they bid us; for they will not tell us to do anything that is wrong or that is not for our good. We should always be willing and ready to help our parents by performing the little duties that they entrust to us. Thus, being obedient at home, we will be prepared to receive and obey the gospel, and grow up useful and honored members of society.

Paul said unto Timothy, "Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say." Let us so live that the same may be truthfully said of us.

Obedience to due authority becomes all persons, whether young or old, and is necessary in the family and among all conditions of society in every well-governed nation of the world. There is no harmony without it, for good government depends upon obedience.

But the kind of obedience we like, which we love to render and which we consider the genuine article, is that which is inspired by love and confidence.

The pleasure of living in the love and esteem of our parents, and in the confidence of all good men and women, can only be got by obedience.

If we would become useful members in the kingdom of God, we must learn the principle of obedience while we are young. For if we do not learn it now we shall not be very apt scholars when we become older; so if we desire to be great and good men and women, we must in our youth lay a solid foundation, by being obedient to our parents, teachers, and instructors.

WHAT IS THE GOSPEL?

BY MARY MAY DYER.

THE gospel is the plan of salvation which the Lord has revealed.

This is the gospel which the Lord has presented to us—the same He presented to His disciples in the days when He lived upon the earth.

Now, it is for all people to become acquainted with the laws and ordinances of the gospel of God's kingdom, then apply them to their lives, and that will save as many in the cele-

tial kingdom of God as will strictly live up to them. This we read in the sacred books of scripture. We have the same taught us all the time, by the living oracles of God: that just as many as will believe the gospel of Jesus Christ, yield obedience to its requirements in their lives and die in the faith, shall receive crowns of life with the apostles and all the faithful in the Lord.

There is but one gospel, one faith, one Lord and one baptism, through whom and by which salvation can be obtained. If we do not choose to receive this one gospel we cannot hope to attain unto a full salvation in the kingdom of God.

My young friends, let us seek by virtue, purity and integrity to be worthy the aid of the Holy Spirit, that we may live this gospel and receive celestial glory.

APOSTASY OF THE EARLY CHURCH.

BY J. H. W.

ACCORDING to the best records that have come down to us, the last book of the New Testament (commonly called the Apocalypse of St. John) was written about sixty years after the ascension of our Savior.

At that time the gospel had been preached in all the principal cities and countries of the world. Numerous branches of the primitive church had been planted in Palestine, Syria, Egypt, Asia Minor, Greece and Italy.

But the spirit of apostasy was already at work. In some places pagan rites and ceremonies had perverted the worship of the true God; and but few could be found who remained pure amid the corruptions of the age or undaunted by the trials and persecutions that surrounded them on every side.

So universal was this apostasy that only seven churches throughout Asia, Africa and Europe were considered worthy of being either reproved or blessed by the voice of revelation.

The whole eastern continent of which we have authentic history was at that period under the control of Rome, and paganism was the religion of the empire. Thus the whole power of the realm was brought to bear against the infant church.

Pagan priests excited the populace to frenzy, and royal decrees delivered the saints to the most terrible tortures and death.

In a few years the apostolic organization and priesthood were no more. A few glimmerings of spiritual light remained for a short time, among those who had taken refuge in the catacombs or subterranean vaults of Rome, or had fled to the wilds of the Libyan desert. But even this light was soon extinguished, and then fell that mental, moral, and spiritual night from which mankind are only now slowly emerging.

But false religion could never satisfy the cravings of the immortal soul.

Paganism presented only a cheerless prospect. It gave itself no concern for the lowly and unfortunate, limited the hopes and destiny of man to this present life and taught him that temporal prosperity might be selfishly gained at any cost to others in treasure and suffering. For example, Rome, for many ages had enriched herself with the wealth of conquered nations, and impoverished them that her sons and daughters might live in luxury and grandeur. Yet throughout her vast dominions there were no institutions of benevolence; no

hospitals for the sick, no asylums for the afflicted or unfortunate. The pleasant pastimes of her populace were to witness scenes of cruelty; and the most refined ladies of that period eagerly thronged the amphitheatres to view the agonies of captives from distant tribes or early Christian martyrs as they were thrown to famished and enraged wild beasts in the public arena.

No wonder then that when the church was taken from the earth, and its forms amalgamated with pagan institutions, the world presented an unparalleled scene of carnage and cruelty, bloodshed and terror.

But Rome was destined to endure a terrible retribution. The northern barbarians whom she had so long oppressed, and from whom she had drawn many of the victims of her gladiatorial combats now wreaked their long-sought vengeance, spreading terror and devastation wherever they went.

One of them Attila, king of the Huns, called himself the scourge of God, and boasted that grass never grew where his horse had trodden. These incursions spread an intellectual famine throughout all Europe. The only men of learning were the monks who seldom left their cloisters, and the only books were manuscripts concealed in the libraries of the monasteries. Not only were the common people extremely ignorant, but also the rich and noble, and even the kings could scarcely read or write. The reign of superstition was universal. The simplicity of primitive worship was changed to an unmeaning round of rites and ceremonies; and the glorious principles of the gospel were hidden from sight by a dark cloud of ignorance mysticism and unintelligible jargon, out of which there too often flashed the lurid lightnings of priestly vengeance and persecution.

The Lord, speaking by the mouth of Jeremiah, says, "My people have committed two errors; they have forsaken me, the fountain of living waters and hewed them out cisterns, broken cisterns that can hold no water." When the voice of revelation was hushed men began to follow fables and traditions, and he who possessed the liveliest imagination invented the greatest number.

They, instead of the word of God, became the rule of life; and men sought by bodily suffering to purchase admission to the courts of heaven.

We pity the devotee of India, who measures by the length of his body, the wearisome journey of hundreds of miles; or the fakir who sits with his arm in an upright position, for years until the limb becomes withered, distorted and useless. But what shall we say of a professed follower of the Savior who makes a pilgrimage of a thousand miles with sharp spikes driven into the inside of his shoes, by which his feet are lacerated at every step! Or of one who spends the greater part of his life sitting on a column thirty feet high and only three feet in diameter, through all the vicissitudes of the seasons, storm and sunshine, cold and heat, with the idea that, by this means, he could secure salvation and exaltation in the presence of God! Surely it was the self-same pagan idea that actuated both.

In those days, also, even the forms and ceremonies of the primitive church underwent complete transformation. Pagan rites were celebrated at Christian festivals, and days commemorative of great events were made to conform to the times appointed for the worship of heathen divinities.

For example the festival of Easter as observed by the Catholic church, was and still is degraded by pagan rites. And the day that commemorates our Savior's birth, which event took place in April, when the shepherds were abroad on the plains of Bethlehem, with their flocks, was changed

from the beautiful spring time to dark and gloomy December, that it might conform to a day already set apart for pagan ceremonies, and by this means was secured its universal observance.

The ideas concerning God were also perverted. Space will permit only a glance at this subject. The passions that were said to control the character of heathen gods were attributed to the great Creator and loving Father of us all. He was represented as delighting in vengeance; and glorying in the eternal sufferings of His creatures. Thus the most inhuman persecutors claimed they were doing His will; and hence arose the doctrine of endless torments beyond the grave, which still disgraces nearly all the sects of Christendom. The doctrine of fate has ever been a prominent doctrine of pagan religions.

This dogma was also engrafted into the creed; hence, we find learned teachers of the present age gravely asserting that, owing to the unalterable decrees of God, there are young and irresponsible infants, scarcely a span in length, who are and ever will be doomed to suffer the torments of the lost.

Such was the condition of the social and religious world at the time of the Emperor Constantine.

This politic prince was not a man of religious convictions, but hoping to consolidate his power and gain vast numbers of adherents he granted universal religious toleration and even went so far as to proclaim himself a Christian.

This act of toleration gave a temporary protection to all classes and was of especial benefit to those who wished to retire from the confusion and corruption of the age, and spend their lives in the pursuit of science, literature and philosophy.

Such were the tasteless and often brutal amusements, the low sensuality, the base intrigue and bloody warfare of those times, that many longed for retirement and seclusion.

Men and also women, sometimes of the highest rank, awoke, suddenly to the discovery that life was given them for nobler purposes.

Loathing society, despising themselves, and often their companions, to whom they had been wedded in loveless marriages—companions whose infidelities and licentiousness they had too often to endure, they fled from a world which had sated and sickened them.

Thus arose the monastic order.

By the side of Alpine torrents and in the valleys of Piedmont, by the rocky shores of the beautiful Aegean sea and on its lonely yet lovely islands, as well as on the classic hill-sides of Judea, arose thousands of monasteries.

At first no doubt the inmates sought for a higher and purer life; but after a time they too sunk into luxury, licentiousness and debauchery.

Yet these monastic institutions served one good purpose, and that one was important. During these perilous times science and literature here found an asylum. Libraries were formed and carefully preserved, which, on the restoration of learning, were of great value to the world.

The foregoing will indicate to some extent the condition of mankind at the close of the sixth century of the Christian era. The light of antiquity had perished. The dawn of modern days had not yet gilded the eastern horizon. The world presented over its whole surface one vast field of contention and bloodshed, with scarcely an object sufficiently prominent to excite interest or deserve attention.

It was the midnight hour of human history.

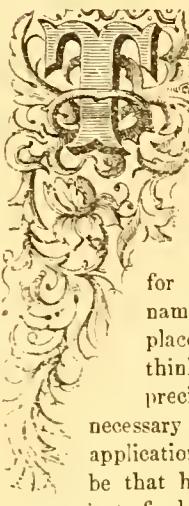
The Juvenile Instructor.

GEORGE Q. CANNON,

EDITOR.

SALT LAKE CITY, AUGUST 15, 1882.

EDITORIAL THOUGHTS.

HE following is clipped from the special correspondence of the New York *World*, of July the 12th. It is from the pen, we suppose, of Philip Robinson, Esq., a gentleman who has written more discriminating letters, in which the inner life of the Latter-day Saints is graphically and favorably described, than any correspondent whose communications we have seen for many years. We have suppressed the name of the town in which the scene took place that he describes, for the reason that we think that other towns in our Territory are in precisely the same condition, and that it is not necessary to specify one town in particular, where the application can be made to so many. While it may be that he has written more strongly upon this subject of education than circumstances may altogether warrant, yet there is without doubt much truth in his statements, and he gives voice to many of our own feelings and views upon this subject. He says:

"Sitting at the door one morning in M——, I saw a very trimly dressed damsel of twenty or thereabouts coming briskly along under the trees, which there, as in every other Mormon settlement, shade the sidewalk. She was the school-mistress, I learned, and very soon her scholars began to pass along. I had thus an opportunity of observing the curious, happy-go-lucky style in which "schooling" is carried on. Throughout my stay in Utah I have constantly spoken to leading Mormons about their apparent apathy in the matter of education, and pointed out to them that children ought not to have the option given them of going to school or staying away as they like. In M—— I saw this option very plainly illustrated. Little girls went by with still smaller brothers and sisters whom they deposited at the school-room door, but before going in themselves they stopped to play. Half an hour later the school-mistress came out. One of the little girls thereupon went in; the rest wandered away up the street for fun or recreation, and as we rode past them nearly two hours later they were busy on the roadside playing at irrigation. A tall, straggling-looking lad, perhaps seventeen years old, went by to school. Close behind him was an urchin of seven. As the latter reached the school-house steps, some men sitting at the meeting-house door close by called to him and he went over to them. Presently I saw him put down his slate and books on the steps, go over to where a pony was hitched, and scrambling on to its back, ride off, evidently on some errand for the men on the steps. And so it went on. The scholars drifted along in the direction of the school-house, but several of them at the last moment did not go in. I was sorry to see it, for Mormonism stands urgently in need of more education, and it is pure folly to spend half the revenue of the Territory annually in a school establishment if the children and their parents are permitted to suppose that education is voluntary and a matter of individual whim. Some of the leading members of the Church are conspicuous defaulters in this matter,

and do their families a gross wrong by setting "the chores" and education before them as being of equal importance. Even in the highest class of the community children go to school or stay away almost as they like, and provided a little boy or girl has the shrewdness to see that he or she can relieve the father or mother from trouble by being at home to run errands and do little jobs about the house, they can both regulate the amount of their own schooling as they please. Till parents understand, and insist on it, that the education of children is not a matter of private taste but one of public duty, the adversaries of Mormonism will always have the argument against church government that they are *afraid* to educate the people. I know very well that Utah compares very favorably, on paper, with the greater part of America, but that is only because the standard elsewhere is so low. In other respects, public morality, sobriety and industry, Utah can challenge comparison with any part of the world, and I see no reason why in another generation it should not be equally ahead in education. In the mean time, a great injury is being inflicted upon the rising generation by the latitude given them in their school attendance, and the example set by the prominent members of the Church is responsible for some of the mischief. If they will not accept small personal inconveniences on behalf of their children's future, they have mistaken their public duties altogether, and have no right whatever to exhort their poorer brethren to submit to sacrifices which they will not themselves submit to."

We feel that the future growth, prosperity and prominence of Zion depend far more upon the proper training and education of the young than the great bulk of our people at present realize. How often has the truth of the remark made in the foregoing quotation been illustrated respecting the chores and education being of equal importance in the minds of many parents? Where this is the case, a thorough course of education is not strictly maintained, and children are permitted a latitude, which, if not overcome by their own industry and application, prevents them from ever becoming good scholars.

There is no doubt respecting the intellect of our children. Our climate, our elevation, our habits, with the blessing of God upon us through His promises, all contribute to give our offspring clearer minds, quicker perceptions and stronger intellects by far than the average even of our own nation. Teachers of experience, who have taught children in the States both east and west of our Territory, unite in bearing this testimony concerning the children of Utah. They say they never taught pupils who learned with greater ease and who were quicker in grasping and comprehending ideas and principles. There is no reason why we should not, in a very few years, if proper pains be taken, occupy the first rank in this nation in point of education.

It is true that even now the percentage of illiteracy in Utah is lower than in many of the States and all of the Territories, and considerably lower than the average of the United States. But we should not be content with this. Think for a moment upon the mass of ignorance there is in many of the States, among the newly-emancipated colored people, and the hundreds of thousands of ignorant people who come from foreign lands to our shores! We should not allow ourselves to be satisfied by merely having our percentage of illiteracy a little lower than theirs. We should not be content until our Territory shall stand at the top in the matter of true education, so far as the rising generation is concerned.

There is no people to-day on the earth who have the same incentives to educate their children that we have; for there is no people who aspire to such a future and destiny as we do. There are many children of both sexes living obscure lives

to-day in very many of our settlements, who if they had the advantages of education, would be ornaments to any society in the world, and whose talents are needed in our community. There is a constant demand for intellect, trained, educated, powerful intellect, among us. There is no limit to the opportunities for distinction and for the use of the highest qualities of the human mind connected with the building up of the kingdom of God on the earth. We, in the hands of God, are laying the foundation of that glorious kingdom of which the prophets have predicted—a kingdom that is to stand and wield control of the earth, according to the word of God, for one thousand years. Think of it! Does it not open a field for the best developed talent which can belong to humanity? We are promised by the Lord that He will help us. So He will; but He looks to us to do the human labor in building up His kingdom upon the earth. This is our mission. Angels doubtless do their part under the direction of our Almighty Father; but, on this side of the veil, all the work connected therewith devolves upon us.

Traveling through our Territory, when we see boys and girls physically beautiful, with every mental endowment, growing up in ignorance of their own powers and of the best manner of putting them to use, we mourn for them and for Zion, that their talent and ability should have so little opportunity for development.

If parents and leading men in our Territory could really understand the importance of furnishing facilities for the rising generation, they would spend means in that direction even at the risk of going short in other directions. But education soon pays for itself. It is the best investment that can be made for a child and for a community, of which the child is a member. The child receives something that cannot be taken from it, and it has an influence upon all its future life.

We most earnestly hope that systematic efforts will be made in our various settlements to raise a high standard of education. We are threatened by our enemies, and they would like to rob us of our property and drive us from our homes. Far better for us to spend means in educating our children than to spend it in a way to tempt the cupidity of the wicked.

But it is said that modern education is dangerous; it leads to infidelity.

We do not advocate this kind of education. That which leads to unbelief in God is not true education. If studying what is called science has this tendency, then we want none of it taught. But does true science have this result, when properly taught? Certainly not. True science is a part of our gospel. It belongs to our religion. Its author is God. Teach children faith in God. Implant this as deeply as possible in their souls. Make this the foundation of all education. Teach them the eternal principles of truth, which God has revealed. Teach them to bring science and everything else up to those principles to be measured by them—not to do, as many do, take the principles of eternal truth to some man's theory about so-called science, and measure them by it. This is folly. Yet some people who have been Latter-day Saints have lost their faith in this way. Mystified and beggared by vain philosophy and false science, set forth in plausible style, they have forsaken pure, eternal truth revealed by the Creator and have embraced men's speculations and theories, and set themselves up as skeptics!

Such education is pernicious. We say to all, shun it. It leads to dense darkness of mind, and is far worse than

ignorance of books. It destroys all true progress. But teach the children that "the fear of God is the beginning of wisdom." Make that the foundation upon which to build all our education. Teach them every useful and skilled industry, and to respect and honor labor. At the same time place within their reach every possible advantage for the cultivation of their intellectual powers. In this way we shall build up the Zion which the prophets describe, and our land will rejoice under its inhabitants.

SCENES IN GERMANY.

INSIDE OF A COUNTRY SCHOOL.

IT is scarcely necessary to state that our picture to-day is intended to represent the inside of a school-house. Everyone who looks at it will immediately see that it is such, although the appearance may be different from anything that is to be seen in this country. But if you would go to Germany and visit the country schools, you would see many places which would instantly remind you of this picture. There, appropriate mottoes are written upon the beams which support the roof, instead of being painted or worked upon cards and nicely framed, as in this country. The readable motto on the beam of this room is the German translation of one of Solomon's proverbs: "A wise son maketh a glad father." (*Prov. x.1*).

Between the man and woman here seen, there seems to be a slight misunderstanding in regard to the boy, who is, very likely, guilty of some misdemeanor. The mother, as is generally the case with mothers in all countries, is taking the part of her son, while the school-master is evidently trying to show the fond parent that he has full right to punish the children under his tuition, for misconduct. The little boy, probably conscious of his guilt, is silently awaiting the termination of the controversy. The other school children, too much interested in the conversation for study, are commenting on the affair and imagining what the result will be.

It was formerly the custom in Germany for the school-master to decide as to what punishment his pupils should receive for improper conduct; but several heartless wretches so unmercifully beat some of the children that they were either injured for life or died from the effects of the whippings they had received. These atrocities aroused public anger and led to the abolition of corporal punishment in the schools. The children are now generally punished by being detained in the school-room after the other children have gone home, and being compelled to learn a certain number of exercises.

As it was in the schools so it was also at one time in the army, where many a soldier was struck down, while being trained, by a sword in the hands of his superior officer, because he was not as agile or smart as some of his companions. Of course, in an affray, where many lives are in jeopardy, it might be necessary for an officer to slay a coward or betrayer in order to avoid defeat, but for such to be done in time of peace when young men are being drilled, is brutal in the extreme. Thanks to the new code of laws, such cruelty is no longer allowable, but disobedient or unruly soldiers are imprisoned according to the magnitude of the offense.

To give you an idea of the stringency of German laws, I will relate a little circumstance which actually occurred in North Germany only a short time ago.

Among the exercises of the young soldiers, is that of striking a heavy bag of sand, which is suspended by a rope from a beam above, to see how far they can move it. One very

of the Emperor." For these words he was arrested, tried, and, notwithstanding his wealth, was sentenced to serve out a term of ten years in the state prison.



powerful young man, the son of a rich farmer, stepped up, and as he struck the bag of sand with all the strength he could muster, he remarked: "Oh, I wish that was the head

These "defenders of *waterland*" do not have very good fare, but plenty of hard work. In the morning they receive their coffee, with which they eat a portion of their weekly

quota of dark brown bread. At noon they have soup, potatoes, meat and occasionally vegetables; while in the evening they eat their bread, together with anything they may have purchased with their own money. If, at the end of the week, they have not eaten all the bread they received, they are at liberty to sell or give it away to the many poor people who gather around the barracks on the evenings when the soldiers receive their rations. The army is, of course, uniformed at the expense of the government, and each private receives daily an amount equal to about three cents, which is sufficient to furnish him with one large glass of beer. With such pay you can easily realize that a person could scarcely live, and it is therefore expected that every one entering the army shall receive either from his parents or relatives some money for his sustenance until the term of service has expired.

The duties and exercises of a soldier are varied. Aroused about daylight, his first duty is to make his toilet and clean up his room. He then receives his breakfast, after which the exercises of the day, drilling, target shooting, gymnastic exercises, etc., are commenced. During his spare time he must clean and repair his clothes, clean his weapons and do anything else required of him by his officers. The usual time for retiring is nine o'clock, and those remaining out after that time must have a special permit.

This enforced discipline and order is very good for young men, and gives them a training which is of great benefit to them in after life, if they do not allow the temptations which surround a soldier's life to overcome them.

INTERNAL EVIDENCES OF THE BOOK OF MORMON.

BY G. R.

WE will now consider for a short time some few of the internal evidences of the genuineness of the Book of Mormon, or the proofs in itself that it is what it claims to be, a record of God's dealings with the former inhabitants of this continent.

Among the more prominent internal evidences of its genuineness may be mentioned:

- 1st. Its historical consistency.
- 2nd. The entire absence of all anachronisms, or confusion in its chronology, and of conflicting statements with regard to history, doctrine or prophecy.
- 3rd. The purity of its doctrines, and their entire harmony with the teachings of our Savior and His inspired servants as recorded in the Bible.

- 4th. Its already fulfilled prophecies.
- 5th. Its harmony with the traditions of the Indian races.
- 6th. Its entire accord with scientific truth; none of its geographical, astronomical or other statements being contrary to what is positively known in these sciences.

There is nothing in the entire historical narrative of the Book of Mormon that is inconsistent with the dealings of the Almighty with mankind, or conflicting with history as far as the history which has been handed down to us in other records deals with events referred to in the Book of Mormon. On the other hand, the whole scheme of human salvation, as developed in the dealings of the Lord with the Jaredites, Nephites and Lamanites, gives us the most exalted ideas of His love for His mortal children and His condescension towards the erring

sons and daughters of Adam. Even if the Book of Mormon were not true, it deserves to be so, from the sublimity of the ideas that it conveys with regard to God's providences and His ways and methods of leading, directing and preserving His children. No nobler monument to the glory, the mercy and the long-suffering of our Heavenly Father than this wonderful Book was ever presented for the consideration of mankind.

It requires a great deal more credulity to believe it possible that any author, ignorant or learned, be he Joseph Smith, Sidney Rigdon or Solomon Spaulding, could, without the inspiration of the Almighty, bring forth such a work as the Book of Mormon, than to believe that it is what it claims to be, a revelation from the Almighty.

Hengstenberg, in his work on the Pentateuch, says:

"It is the unavoidable fate of a spurious historical work of any length to be involved in contradictions." This is obviously true. No thinking person will deny that it would be one of the most difficult of all literary feats to compose a historical work extending over thousands of years and dealing with hundreds of individuals without introducing some blunders as to time, place or circumstance, or permitting egregious contradictions to pass unnoticed. But the Book of Mormon is entirely free from all blunders of such a kind. This alone stamps it as of more than human origin. For more than fifty years, the bigoted and skeptical have been endeavoring to find errors, inconsistencies or impossibilities within its contents. But in this they have utterly failed. Not one of all their pretended discoveries of errors has stood the test of investigation. It has been found, without exception, that in such cases the objector has either dishonestly garbled the text, put an impossible construction on good, plain English, or presented his own private interpretation of the words of the book instead of the words themselves. The writer of this having perused the Book of Mormon many times, confidently asserts that there is no conflict of dates, no contradiction of details, no discordant doctrine, no historical inconsistency, from the commencement of the First Book of Nephi to the end of Moroni. All is a plain, simple narrative, occasionally somewhat unpolished in its style, and here and there at variance with the strict rules of grammar, but throughout maintaining its unities and harmonies and bearing upon its face indelible marks of its divine origin.

We now come to the doctrinal portions of the work.

It is readily admitted on all hands that no sectarian preacher like Mr. Spaulding would write doctrines, such as the Book of Mormon contains, these doctrines being at variance with the creed that he professed: and, indeed, in many respects different to those of every creed then extant upon the face of the earth. The Book of Mormon, be it human or divine, is a new revelation on religious matters to this generation, and its entire accord with the revelations of the Almighty contained in the Bible is a proof so strong of its divinity that none have been able to gainsay it. It is utterly ridiculous to imagine that Joseph Smith, unlettered as he was, could have written a work in such entire harmony with the holy scriptures and entering into many new particulars, as it frequently does, with regard to doctrines only slightly touched upon in the Old or New Testaments: it not only harmonizes with the scriptures but it explains them, makes clear the meaning of many an obscure passage, and while it never conflicts with, it often develops, truths of the utmost importance to humanity.

How wonderful a miracle!—much greater than the discovery of the records in the hill Cumorah—that an uneducated youth,

(and neither friend nor foe claims he was educated), could produce a work pregnant with principles connected with the most vital interests of the human family, and treating on subjects that concern man's temporal and eternal welfare, which cannot be refuted by all the learned of the world. Would not this be much more wonderful, calling for a much greater strain on our credulity than to believe that God has again spoken and brought to light this long-hidden treasure? And if it be inconsistent to believe that neither Joseph Smith nor Solomon Spaulding was the author of the religious portions of the Book of Mormon, wherein is it more consistent to ascribe the authorship to Sidney Rigdon. He was as utterly ignorant of many of the doctrines and principles made plain in the Book of Mormon as was Solomon Spaulding or any other uninspired priest of fifty or so years ago. There was no system of philosophy, ethics or religion then known to mankind from which he could have drawn the inspiration to write many of the doctrinal precepts in the Book of Mormon.

To tide over this difficulty, persons unacquainted with the contents of the Book of Mormon (which unfortunately the greater portion of mankind are,) have suggested, that Solomon Spaulding wrote the historical portion (an impossibility as we have heretofore shown,) and that Joseph Smith or somebody else added the religious portion. To those who have read the Book of Mormon this hypothesis is supremely ridiculous.

An objector to the Bible might, with equal consistency, assert that somebody wrote the historical portion of the Old and New Testaments, and somebody else, after the historical portion was all written, introduced the religious teachings. One is as impossible as the other. Every one who knows anything of the Book of Mormon knows that the narrative of events grows out of and is inseparably connected with the religious idea. The book opens with the statement that Lehi was a prophet, bearing Jehovah's unwelcome message of destruction to the inhabitants of the sin-seared city of Jerusalem. They rejected and persecuted him. By divine command he fled with his family into the wilderness and was led by that same inspiration to the American continent. That the reason why the Lord thus delivered him was, that He might raise up to Himself a people that would serve Him. He covenanted to give Lehi and his posterity this most precious land as their inheritance if they kept His commandments. How they fulfilled His law, how they prospered when obedient, how they suffered when disobedient, is the burden of the story of the writers of the Book of Mormon. It is the main idea to which all others are incidental, the controlling thought around which all others concentrate; it is the life of the whole record, the golden thread running through all its pages, which gives consistency to all its parts. A man might just as well attempt to write the gospel of St. Matthew and leave out all references to the Lord Jesus Christ as write the Book of Mormon without its religious theory and teachings.

The creature who invented the idea of the dual authorship of this book must have imagined that the doctrinal portion was dropped in by lumps or "clumsily" inserted between different historical epochs. It is true there are places where liberal extracts from the Bible are quoted, and if these were all, there might be some semblance of consistency in the supposition. But it is not so, the doctrinal and historical portions are, as a general thing, so intermingled and blended that neither could be withdrawn without destroying the sense of the other. If it were possible to conceive of the amalgamation of two separate documents—one religious and the other historical—it would be much easier to believe that the doctrinal

portions were written first and that the historical ideas were afterwards filled in; for, as before mentioned, the historical narrative is but secondary and tributary to the religious idea. But this would not support the theory of the Spauldingites; it would, in fact, entirely upset all their arguments for the reason that they claim that "The Manuscript Found," a historical romance of an idolatrous people, be it remembered, was written by Spaulding not later than 1812, while the Book of Mormon was not published by Joseph Smith until 1829; consequently such an arrangement would be fatal to their hypothesis.

We next glance at the prophecies of the Book of Mormon, a number of which are already fulfilled. These are among the most irrefutable evidences of the divinity of the work; the facts are patent to all the world, they are within the reach of all mankind. Ever since the year 1829, men have had the opportunity of testing the contents of the Book of Mormon, as it has not been hidden in a corner, but has been published in all the dominant languages of Christendom. To say that many of its prophecies have not been fulfilled is to deny history. And it cannot be asserted that these prophecies are happy guesses, as, at the time when the Book of Mormon was published they appeared most improbable, none more so than those which foretell the results that would follow its own publication. For it must be remembered that when it was published there was no Church of Jesus Christ organized upon the earth, and there was no remote probability of the then non-existent church producing the results in itself and to the world that the Book of Mormon declares should follow its establishment, which have been fulfilled, year by year, from the time of its publication to the present. If the Book of Mormon be not true, then these prophecies originated with Joseph Smith, and as they have been fulfilled, he was a true prophet; further, as they were declared in the name of the Lord and the Lord has recognized them by permitting their fulfillment in so many wondrous ways and by such direct manifestations of His divine power, therefore the conclusion is inevitable that the Lord owned and acknowledged Joseph Smith as His servant. On the other hand, if they did not originate with Joseph Smith, then the record is genuine, for the prophecies are true, and they were uttered by the men to whom they are ascribed. If so, Joseph's account of his discovery of the plates is true and he is a seer and a revelator, especially called of God to lay the foundation of the mighty work of the last days.

Those who are so strongly opposed to Mormonism can accept whichever horn of the dilemma they choose. But to our mind the first supposition is utterly untenable, as it is impossible for us to conceive that God who hateth a lie would choose for His servant a man who made such a science of falsehood, or that the Divine One would add the seal of His approbation to a forgery and an imposture, such as the Book of Mormon would be under these circumstances. To believe such a thing would be as consistent as to believe that if there were prophecies contained in "Gulliver's Travels" the Lord would move heaven and earth to bring about their fulfillment; for if the Book of Mormon be not what it claims, then it is as arrant a romance as the celebrated work of Dean Swift, and one is as worthy of credence as the other.

NEVER purchase love or friendship by gifts; when thus obtained, they are lost as soon as you stop payment.

Travels in India.

BY WILLIAM FOTHERINGHAM.

(Continued from page 191.)

THE Hindoo tradition of the war in heaven, sets forth that after the long night of Brahma had terminated, he awoke from his repose refreshed and invigorated, and in his strength and power busied himself, by organizing from the existing chaos worlds and clusters of brilliant stars.

Before creating this earth and preparing it as a suitable habitation for man, he organized the heavens into twelve parts, to be fitting homes for his innumerable spirit offspring, who were endowed with his own attributes, and who, through their diligence and obedience, would be entrusted with a portion of his power, which would enable all of his children who attained to this position to testify of his greatness and glory.

It appears that some of the spirits that were around the throne of Brahma, were, through their intelligence and good behavior, greater than others. In assigning his offspring their different abodes, he placed the most obedient and intellectual in the mansions nearest himself, while the others were consigned to the remotest heavens. This distribution brought about a revolt, the inferior spirits refusing to obey the mandates of the father, declined to repair to the abodes assigned them.

The chief of the rebellion, whose name was Vasouki (Lucifer), marshalled his rebel hosts, and fell upon the good devas, or angels, that were true to Brahma, who were under the leadership of Indra, the Michael of the Bible, and who bravely stood the attack.

Vasouki and his wicked devas (fallen angels) were vanquished, and after their defeat were desirous of returning to their former allegiance, but Brahma, in whose presence the battle was fought, was greatly exasperated at their rebellion, drove them from heaven, and would not allow them a place of habitation on any of the planets or on the earth, but sent them to hell, and gave to them the appellation of *rakchosos*, which in Sanscrit means the accursed.

Thus my readers will be able to perceive the similarity between the foregoing and the account given in the writings of Moses, as revealed to Joseph the Seer, and published in the Pearl of Great Price, setting forth the cause of the war in heaven, clearly portraying to our minds that the ancients at one time received their theological information from one common source.

The Hindoo mythology also represents a trinity, which, like the modern Christian idea of this union is not very clearly defined, but rather mystified and ambiguous. The Hindoo trinity consists of Brahma, Vischnou and Siva. Brahma performs the role of creator and organizer, and is called in Sanscrit the father. Vischnou is called the son, whose office is to act the part of an advocate, to protect and redeem, and already has performed several *avatars*, or incarnations, upon the earth, to diffuse a healthier, moral influence among the sons and daughters of Brahma when they had strayed from his paths. The office of Siva, the third person, it to be present, guiding and controlling the organizing and disorganizing of all that exists in nature; operating in and through all nature, sustaining all things in accordance with

the mind of Brahma. Siva is also known by the name of Nara, which in Sanscrit means the divine spirit.

Manu, in his first book, says: "The waters have been named Naras, because they were the production of Nara; these waters having been the first scene of Naras' unquiescence in Sanscrit is *Ayana* (God of the Spirit), who was in consequence named Narayana, him who moves upon the waters."

The Hindoo idea differs from that of the Christian, in relation to the Deity making everything that exists out of nothing. All matter, they say, is governed by fixed laws which exhibit a principle of sameness in all bodies, animals and plants. Seeds are put into the earth which bring forth plants and trees after their kinds. They come to perfection then die and return to earth, but have left seeds that reproduce the original type that has passed away.

In the same manner, they say, man is born of a germ fecundated by Deity, and that through fixed laws he comes to perfection and terminates in decomposition; but the spirit that survives the disorganization of all gross matter, is regenerated, or born anew in the bosom of Brahma.

Brahma organized the earth and made it a suitable habitation for man, by causing it to be fruitful, or, at least, that portion known as the Island of Ceylon, the Hindoos' garden of Eden. It was covered with flowers, fruits and forest trees, with numerous animals, including the white elephant, roaming over the plains. The birds of various plumage and song sported in the trees, and everything had the appearance of a paradise. The time then arrived, in the mind of Brahma, for man to be placed upon the earth, to have dominion over it. He drew from the great soul a germ of life, which he diffused into the two persons whom he had created, male and female, for the propagation of their race. He endowed them with speech and conscience, thus placing them pre-eminently at the head of all created things.

The man he named Adima, which, in the Sanscrit, means the first man. The woman was called Hiva, which, in the Sanscrit language, means what completes life.

He placed them on the Island of Ceylon, where everything was well adapted for their convenience, comfort and pleasure. They were commanded to multiply, and instruct their children to be mindful in calling upon Brahma, who would not forsake them while they continued to serve him.

(To be Continued)

SUMMARY OF CORRESPONDENCE.

BY letter from Elder Eli A. Folland, written at Johnsonville, Warren County, Indiana, July 10, 1882, we learn that a Sunday school was organized at that place on the 2nd, with Brother J. Small superintendent, William Newell assistant, Miss Emma Bearer secretary, Sister E. Newell teacher of catechism class, Miss Cora Cronkhite teacher of infant class, Elder J. R. Johnson teacher of theological class, and Sister B. Newell to take charge of the singing.

Elders Palmer, Marks and Folland were present, and gave much valuable instruction in regard to the object of Sunday schools and the manner in which they should be conducted.

ELDER B. P. WULFENSTEJN, writing from Madison, Wisconsin, July 17th, 1882, states that he is traveling

alone, and has not seen a Latter-day Saint in Wisconsin since his arrival there. He has held many meetings which were well attended, and visited many day and Sabbath schools and talked to the children, and many children as well as older people have invited him to call again. He speaks in praise of the educational facilities in that State. He finds many fine, large and well-furnished school houses, with competent lady teachers.

He mentions two Sunday schools which have been organized among the Saints in Minnesota, one in Monticello, Wright County, and the other in Meeker County, which are both doing well. He expresses his interest in the Sunday school cause here at home, and his anxiety to have the children of the Saints prepare for the work before them, improve their time and "store their minds with useful knowledge, as the time is not far distant when an Elder will be respected by the honest-in-heart in the world, and his instructions will be received."

He adds: "The Lord is preaching a little now with cyclones and large hailstones, but this is only the commencement of the Lord's judgment; and the war in Egypt is but a drop in the bucket, as it were."

As a proof that the Lord is blessing his labors and making His power manifest where he travels, he sends us the following

TESTIMONIAL:

"MONTICELLO, WRIGHT CO.,
"MINNESOTA,
"June 24, 1882.

"To whom these Presents may come, Greeting:

"We the undersigned testify to all the world that we verily believe that in the fall of 1877 our daughter Olive was healed by the power of God under the hands of Elder B. P. Wulffenstejn, as she was very low, and her doctor could not cure her.

"Also that our son Charles, seventeen years old, who was very sick with measles and lung fever, was healed by the same power this present spring, under the hands of B. P. Wulffenstejn and eight or nine other Elders, as his doctor—S. R. Wakefield—told us plainly that the boy could not live.

"G. W. RIGGS,
"ALMIRA D. RIGGS."

A DIALOGUE

Between a "Mormon" Elder and a Gentleman who Supposes Himself Well-Informed about the "Mormons."

BY JAMES A. LITTLE.

GENTLEMAN.—Then, sir, I have the honor of meeting a real "Mormon" Elder, a follower of Joe Smith?

ELDER.—You labor under a serious mistake. I profess to be a follower of Jesus Christ, because I believe and try to practice the principles He taught. Besides, sir, if you expect to talk with me, you will please treat the man I honor with sufficient respect to call him by his proper name.

G.—Beg pardon, sir; I intended no offense, and trust you will overlook my want of courtesy; but allow me to ask, how you can be a follower of Jesus Christ when the Book of Mormon is your Bible? You certainly cannot believe in the Christian Bible!

E.—There sir, you mistake again. The Christian Bible is our Bible. We believe it contains the revealed will of God

o man, only where it has been altered by uninspired men, sometimes intentionally and sometimes by erroneous translation.

G.—How is it possible that you can believe both the Bible and Book of Mormon? The latter is a mere religious romance, or the production of a fanatical brain?

E.—You appear so confident of the origin and character of the Book of Mormon, you certainly must have read it!

G.—No, indeed; I can hardly afford time to read what everybody condemns.

E.—I regret to say, sir, that in what you have asserted you commit two grave errors. First, everybody does not condemn the Book of Mormon, for there are many thousands of intelligent people who have the most implicit faith in its inspiration. You err the second time in condemning a book of such pretensions on mere hearsay evidence.

G.—Well, well, I see you seem prepared to meet me on every point. Let us go back to a previous question. How is it possible that you can believe both the Bible and Book of Mormon?

E.—For one of the simplest reasons: they both teach the same doctrines.

G.—Is that possible? It is contrary to all my previous ideas on this subject.

E.—Our belief will not change facts. If you will honestly read the Book of Mormon you will find that it teaches faith in the same Savior as the Bible; that it teaches the same doctrines of baptism by immersion for the remission of sins, laying on of hands for the gift of the Holy Ghost—

G.—Stop, stop, sir; you do not pretend to say that the Bible teaches such strange doctrine! Why what next?

E.—I think the next thing you should do, would be to trade off all your errors for some truths. When you are honest enough to believe your Bible you will have no trouble in believing the Book of Mormon.

G.—Excuse me sir, if you please, I have an appointment, and must be going. Good day, sir. (*He turns petulantly on his heel, and puts distance between himself and the Elder as rapidly as possible.*)

OVER a hundred years ago at a meeting of the Mathematical Association at Liverpool, a member said he could read a paragraph of a newspaper at ten yards' distance, by the light of a farthing candle. This being on all sides doubted, a wager was laid, when the member took a concave wooden dish and covered it with pieces of looking-glass, which he fastened to the dish with putty. Having thus made a reflector, he placed it behind the farthing candle, and then taking his position ten yards from the light, he read aloud to the whole assembly and won the wager amid the greatest applause. Among those who witnessed this experiment was Captain Hutchinson, the master of the docks, who afterward made practical application of the principle it illustrated by inventing reflecting lighthouses. It has frequently occurred that discoveries made by scientific men have been regarded as merely curious until they were made useful by less learned but more practical people.

PHILOSOPHICAL happiness is to want little and enjoy much. Vulgar happiness is to want much and enjoy little.

Chapter for the Little Ones.

WHAT CHILDREN OWE THEIR PARENTS.

SOME chil-dren think that as soon as they are big e-nough to work, all they can earn is their own. They do not con-sid-er that they owe their par-ents an-y-thing. They are not e-ven will-ing to have their fa-ther or moth-er dic-tate how they shall spend their earn-ings. It is all right, they think, for their par-ents to fur-nish them with food and cloth-ing and lodg-ing, and school-ing per-haps, while they re-main at home, yet they see no rea-son why they should be re-quired to pay for these things or con-sid-ered in-debt-ed for them.

Such chil-dren show less grat-i-tude and fil-i-al res-pect than the low-er an-i-mals, or brutes, as we gen-er-al-ly call them. And yet they should show a great deal more, for at least two rea-sons.

The low-er an-i-mals can-not talk, nor read, nor rea-son a-bout right and wrong. Boys and girls can, and, there-fore, they ought to know more than brutes, and do bet-ter.

An-i-mals, such as calves, lambs and pup-pies, can walk a-bout as soon as they are born, and in a short time can find food for them-selves; but how dif-fer-ent it is with chil-dren! Chil-dren are the most help-less when young of an-y crea-tures we can think of. Did our young read-ers ever think of this? A ver-y little neg-lect on the part of its moth-er, when a ba-by is ver-y young, would cause it to die. It has to be cared for ver-y ten-der-ly for man-y months be-fore it can help it-self at all, or even make its wants

known. If a ewe de-sert-ed her lamb when it was onl-y a month old, the lamb might eat grass, and keep with the flock, and still live; but if a moth-er de-sert-ed her child at that age, or when a year, or even two years old, how would it live? Un-less some oth-er per-son took it and cared for it as a moth-er should, the child would soon die.

But though a lamb or a calf or a pup-py is de-pend-ent on its mo-ther for milk and pro-tec-tion for such a short time, and is un-able to rea-son or talk or read, it gen-er-al-ly shows some af-fec-tion for its moth-er, at least un-til it is ful-ly grown.

Let an-y boy con-sid-er how much care he must have caused his par-ents in his in-fan-cy. Let him think of how man-y sleep-less nights they must have spent in watch-ing o-ver him in sick-ness. Let him im-ag-in-e what anx-i-e-ty they must have felt lest he should die. Let him reflect up-on the hopes and fears with which they re-gard his fu-ture. Let him fig-ure up the a-mount in dol-lars and cents it has cost his par-ents to rear him, to say noth-ing of the trou-ble and la-bor. Then if he does not ac-knowl-edge that he would still be in-debt-ed to his par-ents if he worked for them faith-ful-ly till the end of his twen-ty-first year, there is no jus-tice in him.

Our par-ents are en-ti-tled to our love and re-spect, and, if nec-es-sa-ry, our sup-port, as long as they live.

GOOD ADVICE.—Be careful that you do not commend your-selves. It is a sign that your reputation is small and sinking if your own tongue must praise you; and it is fulsome and unpleasing to others to hear such commendations. Speak well of the absent whenever you have a suitable opportunity. Never speak ill of them, or anybody, unless you are sure they deserve it, and unless it is necessary for their amendment or for the safety and benefit of others.

DOUBLE CHANT.—The Ten Commandments.

By A. C. S.

1ST TENOR. 2ND TENOR.

1. Thou | shalt have none | other gods but | me; | Before | no | idol bend thy | knee;
 2. Give both thy par | ents hon - or | due; | Take heed that | thou no mur - der | do;
 3. Nor make a will | ful lie | nor love it; | What is thy neighbor's dare not | eovet;

TRERLE.
Alto.

1ST BASS. 2ND BASS.

1. Take not the name | of God in | vain, | Nor dare the Sab - bath | lay pro- fane.
 2. Abstain from words | and deeds un- clean, | Nor steal though thou art poor and mean.
 3. With all thy soul | love God a- bove, | And as thy self thy neigh - bor love.

LESSONS OF LIFE.

DEDICATED TO THE MUTUAL IMPROVEMENT ASSOCIATIONS.

BY HOPE.

I've been thinking to-night over lessons in life,
 To be learned or neglected in this world of strife;
 This strange world of strife, of peace, joy and woe,
 Where the keenest of pain and of bliss we may know.

From abroad comes a wail so piercing and deep,
 That the souls of the hardest in pity must weep;
 For famine and pestilence darken the land,
 And tempests are telling of judgments at hand.

The vials of wrath are poured out on the world,
 War's banner is waving no more to be furled;
 The nations rush on to the pitiless strife,
 And blood-thirsty swords drain the fountains of life.

What horrors spread out to the sun's darkened lights,
 No wonder the prophets, heart-sick at the sight,
 Prayed God that the vision be hid from their view;
 It was vision to them, 'tis fulfillment to you.

Oh Zion, take warning, for this is the day
 Whose coming's been looked for since time's morning ray,
 For Babylon's falling, is falling! her doom
 Is fixed and unchangeable, dark as the tomb.

Then seek we to study the will of our God,
 To find out the path that our Savior hath trod;
 To pray for His spirit, for wisdom and truth,
 To guide us aright in the days of our youth.

To strengthen our faith in His promises sure,
 And help build up Zion, that she may endure—
 May stand as a refuge—a haven of rest
 To the weary who flee to the land of the blest.

Would that Zion were ready her Lord to receive,
 Oh, would that the tempter could no more deceive;
 But the battle is raging and error is strong,
 Yet truth must not falter nor yield to the wrong.

Then let our great aim, brothers, sisters, e'er be,
 From the bondage of sin to set our earth free,
 That we on Mount Zion as Savior may stand,
 When wild desolation prevails in the land.

THE JUVENILE INSTRUCTOR

Is Published in Salt Lake City, Utah Territory,

ON THE FIRST AND FIFTEENTH OF EVERY MONTH.

GEORGE Q. CANNON, - - - - - EDITOR,

GEORGE C. LAMBERT, - - - - BUSINESS MANAGER.

TERMS IN ADVANCE:

Single Copy, per Annum - - - \$2.00.

Office, South Temple Street, one-and-a-half blocks west of
 the Tabernacle, Salt Lake City.